



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem. ¹	حَمِّمٌ
2. Descending ² (of) the book (is) from Allah, The Mighty The Hakeeme ³ (infinite hekma ⁴ Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Verily in the Heavens ^w and the Earth ^w (are) surely Aya'ten ^w (miracles/ signs/ proofs) for the believers.	إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ
4. And in your ⁿ creation and what [He] disperses of a dabba'ten ⁵ (she-moving-creature) (are) Aya'ten ^w (miracles/ signs/ proofs) for a people youqenoona (they who believe with certitude).	وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ
5. And the night's and the naha're's (between sunrise and sunset) variation and what Allah descended from the Heaven ^w of rez'qen ^x (rain ^x) so [He] quickened by it ^x the land ^w after its ^w death, and variegating the wind ^w (all are) Aya'ton ^w (miracles/ signs/ proofs) for a people cerebrating.	وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفَ الرِّيحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ
6. Telka ^w (she-that-afar-it/ those) ^w (are) Allah's Aya'to ^w (Qur'anic statements) [We] recite it ^w on you ^s by the right; so by which discourse after Allah and His Aya'te ^w (=Aya'to ^w) they ^z believe.	تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ
7. Waylon (lengthy: stay in a valley in Hell/ bane/ woe) for every affaken ^x (slandorous-fabricator/ specious concoctor) ^x atheemen (repetitive sinner).	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ
8. Hears [he] Allah's Aya'te ^w (Qur'anic statements) (to-be/ being) recited ^w on him afterwards [he] insists, mustakberan ⁶ (affirmably standing haughtily above submission), as if [he] heard it ^w not; so bashsherho ⁷ (let-tell you ^s pleasant tidings to him): by a painful torment.	يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
9. And if knew [he] of Our Aya'te ^w (Qur'anic statements) a thing ittakhatha ⁸ ([he] took and presumed) it ^w jestingly; those for them (is) a torment, humiliating.	وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ هُمْ عَذَابٌ مُّهِينٌ

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁴ See the *Lexicon* attached to this Translation for “hekma.”

⁵ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

⁶ The word “mustakberan”=“مستكبراً” does not have an exact English equivalent per se. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

⁷ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheron=بشراً يبشراً مبشراً.

⁸ The word “اتخذ” from “الإخذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “إتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

10. From beyond ⁹ them (<i>is</i>) Hell ^w and not suffices ¹⁰ a'n (<i>off</i>) them what they earned a thing; and not what <i>ittakhatho</i> ¹¹ (<i>they^z took and presumed</i>) of lesser than-/without Allah <i>aw'leyaa</i> ¹² (<i>guardians/allies</i>); and for them (<i>is</i>) a torment great.	مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾
11. This (<i>is</i>) a divine-guidance; and who ^r unbelieved they ^z by their Lord's <i>Aya'te</i> ^w (<i>messages/signs/ proofs</i>) for them (<i>is</i>) a torment of a <i>rejzen</i> ¹³ (<i>successive: convulsive and perturbing torment</i>) painful.	هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَجْزٍ أَلِيمٌ ﴿١١﴾
12. Allah Who subjugated [He] for you ^b the sea ^x to run ^w the <i>folka</i> ^w (<i>ship/ships</i>) ^w in it ^x by His command; and to <i>tabtagho</i> (<i>you^z earnestly-quest</i>) from His munificence, and <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you ^b thank you. ^z	اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾
13. And [He] subjugated for you ^b what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth ^w together from Him; verily in <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x surely (<i>are</i>) <i>Aya'ten</i> ^w (<i>miracles/ signs/ proofs</i>) for a people rethink.	وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾
14. Let-say [<i>you^s</i>] to whom ^r believed they ^z , to forgive they ^z for whom ^r not <i>yarjona</i> ¹⁴ (<i>they^z fear</i>) Allah's days; to requite [He] a people for what they ^z were earning.	قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾
15. Whoever [<i>he</i>] worked righteously, so for himself ^w ; and whoever [<i>he</i>] offended so (<i>is</i>) on it; ^w afterwards to your ⁿ Lord (<i>are to be</i>) returned you. ^z	مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلِيَهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾
16. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tayna</i> (<i>We accorded</i>) Israel's sons the book ^x and the rule ^x and the Prophethood ^w and We provided them of the goodies ^{w15} and We preferred/favored them over the worlds. ¹⁶	وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحَكْمَ وَالنَّبِيَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾
17. And <i>aa'tayna</i> (<i>We accorded</i>) them evidences-she ^{y m} of the command; ^x so not differed they ^z except from after what came ^x (<i>to</i>) them the knowledge, <i>baghya</i> (<i>envy-/selfish: excessiveness/transgression</i>) among them; verily your ^t Lord judges among them The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day in what they ^z were in it ^x differing.	وَأَتَيْنَاهُم بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

⁹ The word "وراءهم" in "وراءهم" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة،"

(2) "بعد الخلف، خلف الشيء هو مؤخرته: مثلا وراء الأكمة،"

(3) "ولد الولد". So, here (1) or (2) could apply.

¹⁰ The word "يغني" has double meanings: (1) suffices, (2) enriches.

¹¹ See footnote 8 above regarding اتخذ.

¹² The word "أولياء" could also mean, among them: *protector, friend*.

¹³ The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁴ The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أي ما خفتك" see اللسان.

¹⁵ The word "طيبات" = "goodies" = "goodies,"^w = a *feminine gender* means anything *delectable and legitimate*.

¹⁶ Say Qur'an commentators: over the worlds' people of *their* time.

18. Afterwards We made you ^g on a <i>sha'rey'aten</i> ^w (Islamic Way) ^w of the command; so <i>ettabe'a</i> (let-[you ^s] closely-follow) it ^w and let not <i>tattabe'a</i> ([you ^s] closely-follow) <i>abwa</i> (tendentious likings) whom ^r not know they. ^z	ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
19. Verily they, never they ^z enrich/suffice ¹⁷ <i>a'n</i> (regarding) you ^g of Allah a thing; and verily the <i>dha'lemeena</i> ¹⁸ (injustice-doers) some (of) them (are) <i>an'leyao</i> ¹⁹ (guardians/-allies)(of) some; and Allah (is) the <i>muttaqeena's</i> (reverential guarders against Allah's displeasure)'s Guardian.	إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾
20. This (is) persuader-evidences for the mankind and a <i>budan</i> (divine-guidance) and a mercy ^w for a people <i>yougenoona</i> (they who believe with certitude).	هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾
21. Or reckoned who ^r <i>ejtarabo</i> ²⁰ (they: ^z committed/wounded the unharmed by one or more of their senses) the misdeeds ^w that [We] make them like whom ^r believed they ^z and worked they ^z the righteous-works ^w equal their living and their death; fouled (is) what they ^z rule.	أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُم كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا تَحْكُمُونَ ﴿٢١﴾
22. And created Allah the Heavens ^w and the Earth ^w by the right; and (to be) requited every self ^w by what it ^w earned-she, ^y while they (are) not <i>yodh'lamoona</i> ²¹ (to be wronged they ^z).	وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾
23. Have you ^h seen whom ^p <i>ittakbatha</i> ²² ([he] took and presumed) his <i>elaha</i> (deity) his <i>hawa</i> (tendentious liking); and misled him Allah on a knowledge; and [He] sealed/-consummated ²³ over/on his hearing and his heart; and [He] made over his sight an overlay; ^w so who ^a <i>yahdey</i> (divinely-guides) him from after Allah; do then you ^z not reminisce.	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾
24. And they ^z said: not it ^w except our life ^w (of) the world ^w ; we die and we live and not perishes us except the <i>Dah'ro</i> ²⁴ (Eternal-Time); while not for them by <i>tha'leka</i> (afar-that-it/that) ^x of knowledge; <i>en</i> (not) they except presuming.	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾
25. And if (to be/ being) recited on them Our <i>Ay'ato</i> ^w (Qur'anic statements) evident-she ^{ym} not [was] their argument ^w except that said they: ^z <i>eato</i> ^x (let-you ^z bring/come) ^x by our fathers, <i>en</i> (if) you ^c were <i>ssa'dequeena</i> (always truth enforcers).	وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتُهُمْ إِلَّا أَن قَالُوا أَتُؤْتُوا بَاعَابِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
26. Let-say [you ^s]: Allah quickens you ^b afterwards [He] deadens ²⁵ you ^b [He]; afterwards [He] gathers you ^b to	قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا

¹⁷ The word “يَغْنِي” in “يَغْنُونَ” has double meanings: (1) *enriches*, (2) *suffices*. But “enrich” includes suffices and not vice versa. As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

¹⁸ The “ظَالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

¹⁹ The word “أَوْلِيَاءُ” could also mean, among them: *protector*, *friend*.

²⁰ The word “*ejtarabo*” = “اجتروحوا,” literally means “wounded the unharmed” by one or more of their senses.

²¹ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

²² See footnote 8 above regarding *اتَّخَذَ*.

²³ That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.

²⁴ The word “الدَّهْر” = *Eternal-Time*, versus “العصر” = *Epochal-Time*.

²⁵ The word “يُمِيتُكُمْ” in “أَمَاتَ” is the *transitive* verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x no suspicion (<i>is</i>) in it; ^x [and,] but most (<i>of</i>) the mankind not know.	رَبِّ فِيهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦٦﴾
27. And for Allah (<i>is</i>) the Heavens' ^w and the Earth's' ^w proprietorship; and day <i>taqumo</i> (<i>ups-to-fulfill</i>) ^{w26} The Hour ^w then-day lose the falsifiers.	وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذُ تَحْسِرُ الْمُبْطِلُونَ ﴿٦٧﴾
28. And [you ^s] see every <i>Ummaten</i> ^w (<i>people/ nation</i>) ^w kneeling; ^w every <i>Ummaten</i> ^w (<i>to be</i>) summoned to its ^w book; today, you ^z (<i>are to be</i>) requited (<i>according to</i>) what you ^c were working.	وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٦٨﴾
29. This (<i>is</i>) Our Book; ^x [<i>it</i> ^x] pronounces on you ^b by the right ^x verily We were <i>nstan'sekho</i> (<i>replicating/ affirmably-copying</i>) what you ^c were working.	هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٦٩﴾
30. So as-to whom ^f believed they ^z and they ^z worked the righteous-works ^w so admits them their Lord in His mercy; ^w <i>tha'leka</i> (<i>afar-that-it/ that</i>), ^x it ^x (<i>is</i>) the win the manifesters.	فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٧٠﴾
31. And as-to whom ^f unbelieved they ^z have then not My <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) [were/being] ^w recited ^w on you; ^b then <i>istakbartom</i> ²⁷ (<i>you^c affirmed yourⁿ prideful haughtiness</i>) and you ^c were people criminals.	وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تَتْلَىٰ عَلَيْهِمْ فَاَسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٧١﴾
32. And if (<i>had been</i>) said: verily Allah's promise (<i>is</i>) right and The Hour ^w no suspicion in it ^w said you: ^c not <i>nad'rey</i> (<i>we profoundly understand</i>) ²⁸ what The Hour ^w (<i>is</i>); <i>en</i> (<i>not</i>) [<i>we</i>] presume except a presumption and not we (<i>are</i>) surely <i>mustaygeneena</i> (<i>assuredly possessors of certitude</i>).	وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِينَ ﴿٧٢﴾
33. And appeared for them <i>sayye'aa'te</i> ^w (<i>demeritorious-deeds</i>) ^w (<i>of</i>) what they ^z worked and <i>haqa</i> (<i>deservedly besieged</i>) by them what they ^z were by it ^x <i>yastah'zeona</i> (<i>they^z affirmably jesting</i>).	وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧٣﴾
34. And (<i>had been</i>) said: today [<i>We</i>] forget ²⁹ (<i>cease paying attention to</i>) you ^b just-as you ^c forgot ³⁰ your ⁿ day's <i>leqa'a</i> (<i>meeting with</i>), this; and your ⁿ abode/lodging (<i>is</i>) The Fire ^w and not for you ^b of succorers.	وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٧٤﴾

²⁶ There is a *distinction* between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “تقف.” Also the expression “تقوم الساعة” is an Arabic *tongue* expression meaning: happens.

²⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

²⁸ The word “ندري” is from “ندرية” which is *far more reaching* than the simple “knowledge,” as “ندرية” extends to having *deep understanding* of the subject matter.

²⁹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He *chooses to cease paying attention to something*. See اللسان.

³⁰ Ibid, regarding forgot.

35. *Tha'lekum*(collective-afar-that)^xbecause that *ittakhathtom*³¹ (took and presumed you^c) Allah's *Aya'te*^w (Qur'anic statements) jestingly;and deceived you^c the life^w(of) the world^w;so today not(*to be*)exited they^z from it^w and not they *yousta'atabona*(they^z sought to apologize).

ذَٰلِكُمْ بِأَنكُمۡ أَخَذْتُمۡ ءَايَاتِ ٱللَّهِ هُزُوًا وَعَظَمْتُمۡ ٱلْحَيَوٰةَ ٱلدُّنْيَا فَٱلْيَوْمَ لَا تَخْرُجُونَ مِنۡهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٢٥﴾

36. So for Allah (*is*) the praise, the Heaven's^w Lord and the Earth's^w Lord, the worlds' Lord.

فَٱللَّهُ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعٰلَمِينَ ﴿٢٦﴾

37. And for Him(*is*) the *keb'rey'ya'o*³² (matchless Exaltedness) in the Heavens^w and the Earth^w and He (*is*) The Mighty The *Hakeemo*³³ (infinite *hekma*³⁴ Possessor).

وَلَهُ ٱلْكِبَرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

³¹ See footnote 8 above regarding اتخذ.

³² The word “الكبرياء” = “matchless exaltedness” with respect to Allah, the term means: the exclusive and unique Majesty that befits Allah as compared to none, as He is greater, above and beyond any one except Himself. See قواميس اللغة العربية.

³³ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁴ See the Lexicon attached to this Translation for “hekma. +